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CONTENTS.

I. The Bread of the Sacrament . . . . . *James Reed* 530
II. The Old Wedding Ring. (Poetry.) . . . . . *John Bragg* 534
III. True and False Liberality . . . . . *Herbert Warren* . . . 535
IV. The Light. (Poetry.) . . . . . *Robert P. Rogers* . . . 538
V. The Human Soul: its Origin, Substance, Form and Destiny . . . . . *Abiel Silver* 539
VI. Beauty for Ashes . . . . . *F. A. Dewson* 543
VII. Intemperance . . . . . *Warren Goddard, Jr.* 548
VIII. The Fullness, Holiness and Power of the Letter of the Word . . . . . *David L. Webster* . . 556
IX. The Missing Link between Religion and Science. *J. C. Withington* . . . 560

Book Notices:
The Lost Truths of Christianity, 566.—Mr. Ruskin's Letters on the Lord's Prayer, 568.—A Collection of Poems, by D. H. Howard, 571.

Monthly Notes and Comments:
Emerson's Last Estimate of Swedenborg, 572.—Notes from Ministers' Meeting, 573.—Leading to Good Life, 574.—Joseph S. Ropes on "Commercial Integrity," 576.—The Indians, 577.

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THE

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MARCH, 1880.

THE BREAD OF THE SACRAMENT.*

AT the meeting of the Convention held in Boston, last year, it came to the knowledge of the Church Committee and myself, that a strong preference was felt for the use of unleavened, rather than leavened bread at the Holy Supper, by some of our brethren from other parts of the country. Indeed, there were those among them whose feelings on the subject were so strong, that, unless unleavened bread were used, they hardly seemed to be keeping the sacrament at all. In deference to their wishes, for the sake of good-fellowship, and as an act of neighborly courtesy, — since no objection could be made on our part that was based on any important principle, — we departed from our old custom, and procured some bread which, to the best of our knowledge and belief, was identical with that which the Lord broke for his disciples at the time when the Holy Supper was instituted. This incident opened to us the question, whether there was any good reason for using the unleavened bread in preference to the leavened; and as a large quantity of the former remained on hand, in good condition and ready for use, we have continued to employ it to the present time, while our minds have been directed to the consideration of the subject.

It appears furthermore, on inquiry, that by far the

* Read before the Boston Society of the New Jerusalem, and published at the request of the Society.

greater number of our New-Church societies throughout the country are in the habit of using unleavened bread at the sacrament, on the ground that it was a more perfect representative of the spiritual thing which the bread of the Supper was intended to embody to the mind. The same custom seems also to have prevailed throughout almost the entire Christian Church for an indefinite period.

I purpose here to state briefly the reasons why, on the whole, I think it may be useful for us to make the change which we have lately introduced a permanent one.

1. It is well, where there is no difficulty in the way, to do all that we can to keep alive the memory of the exact circumstances under which the original Supper was eaten. There is an advantage in connecting, as far as possible, our celebration of the sacrament with that of the Lord and his disciples. The bread which he blessed and brake, and gave to them, was not the bread which they ordinarily had on their tables. But it was the bread of the Passover. During the continuance of that feast, the eating of leavened bread was forbidden to the Israelites. "Seven days," we read in Exodus, "shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel." Under the auspices of the Lord, the Passover was converted into the Holy Supper. Swedenborg calls the latter feast "the Christian Passover." And while there is no direct command to eat only unleavened bread on the occasion, it can do no possible harm, and may be of some substantial service, to fix our eyes and minds on the very kind of bread which the Lord must have had in his hands when he said, "Take, eat: this is my body."

Our use of the term "bread" is so restricted by custom, that we forget how extensive a meaning properly belongs to the word. In reality, all solid food which is made of grain is comprehended in the definition of bread. We speak of crackers and biscuit as if they were something different

from bread, when they are simply a variety of it, and are so regarded in the Scriptures. This fact is mentioned, because it may possibly be the case that some persons, not being aware of it, have been disturbed by the notion that the hard, crisp, unleavened wafers were not really bread at all, when, in fact, they are the very purest form of bread.

2. When we come to consider the correspondence of leaven, the absence of it seems to make the bread of the sacrament a more full and adequate representative of the Divine goodness. Swedenborg says, —

"Bread in the Word signifies in general all food, both celestial and spiritual, thus in general all celestial and spiritual things; and that these things should be without any mixture of things impure, was represented by unleavened bread; for leaven signifies the evil and the false, whereby things celestial and spiritual are rendered impure and profane. It was on account of this representation that it was commanded those who were of the representative church, not to offer any bread or meat offering in the sacrifices, but what was unleavened, as appears in Moses: 'No meat offering, which ye shall bring to Jehovah, shall be made leavened.' (Levit. ii. 11.) And again, 'Thou shalt not offer the blood of my sacrifice with leavened bread' (Exod. xxiii. 18; xxxiv. 25); and, therefore, it was also enjoined, that on seven days of the Passover they should not eat any but unfermented or unleavened bread. . . . That the Passover represented the Lord's glorification, and thereby the conjunction of the Divine with mankind, will be shown elsewhere, by the Divine mercy of the Lord; and whereas the conjunction of the Lord with mankind is effected by love and charity, and faith thence, those celestial and spiritual things were represented by the unleavened bread, which was to be eaten on the days of the Passover, and it was to prevent the defilement of those things by anything profane, that what was fermented was so severely prohibited, that they who ate it should be cut off; for they who profane things celestial and spiritual, must needs perish." — A. C. n. 2342.

In his explanation of the twelfth chapter of Exodus, which treats of the institution of the Passover, and the manner of its observance, Swedenborg has much to say, of the same

general tenor as the foregoing passage. His teaching is there briefly summed up in the following terms: —

"The frequent prohibition against eating what is leavened, involves that the utmost caution is to be used against the false. The reason why this caution against the false is to be used is, that man may be in good. The false does not accord with good, but destroys good, for the false is of evil, and truth is of good. If the false be appropriated, that is firmly believed, there is no reception of the good of innocence, consequently no liberation from damnation. It is one thing for men to appropriate the false to themselves, and it is another thing to adjoin. They who adjoin, if they be in good, reject the false when the truth appears to them; but they who appropriate the false to themselves retain it, and resist the truth itself when it appears. This, now, is the ground of the frequent prohibition against eating what is leavened." — A. C. n. 7909.

And, on the same ground, we think it not unreasonable to assume that the representative character of the Holy Supper is more perfectly maintained, when the bread which is broken and eaten is made without leaven. The process of fermentation, or leavening, represents spiritual combats, or temptations, which conduce to the purification and regeneration of man, for which reason the kingdom of heaven is said to be "like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." By means of temptations evil and falsity are put away, and the dominion of goodness and truth is established in the mind. But the bread of the sacrament signifies the Divine good of the Lord himself. Although he took upon himself our nature, with all its hereditary tendencies to evil, no actual evil ever had place within him. We see nothing corresponding to leaven in his humanity. His temptations were not of the kind which leavening represents. It would appear from Swedenborg (A. C. n. 2813), that Good Divine in the Lord, which is denoted by the Son of God, was altogether beyond the reach of infernal spirits; but Truth

Divine, which is denoted by the Son of Man, was tempted by them. We read: "It was Truth Divine which was no longer acknowledged when the Lord came into the world, wherefore it was this by virtue of which the Lord underwent and sustained temptations." The living bread which came down from heaven remained always unleavened, free from all admixture of falsity and evil.

These considerations suggest a marked distinction between the bread and the wine. The latter is fermented and changed by natural processes, without any interference from outside. But the former can be made into the leavened bread of common use, only by the addition of a foreign substance. May we not see in this circumstance an analogy to the "Good Divine" of the Lord, which was not tempted, and to the "Truth Divine" in him, which was tempted? Leaven, it must be remembered, signifies something which is actually unclean and corrupt. It is, in itself, a corrupt and putrefying substance. It suggests nothing of which any traces can be discerned in the Divine Humanity of our Lord.

These are the reasons, natural and spiritual, why it seems to me that it may be well for us to continue the use of unleavened bread in our Communion service. This is what I shall do, if the matter is left in my hands. At the same time, I consider it very important that the pastor and people should co-operate in such things; and if the manifest wish of the society should be contrary to mine, I can easily yield to it; for, as I see the question, we are under no Divine command respecting it; and it involves no essential principle. The Holy Supper can be worthily celebrated by means of any good bread which we can obtain.

THE OLD WEDDING-RING.

A TRUE OCCURRENCE.

THE loving Father sent his angel, Death,
To bid her leave this lower place, where she
Some time at table sat, to "come up higher."
With humble mien, and brief adieus, she rose,
Leaving her poor and faded garment *here*,
For, in that chamber, other robes are worn.
A gold ring, old and thin, she also left,
The which, to keep for her dear sake, I took
And drew it o'er my finger lovingly!

Was it a talisman, a charm, I touched?
The moment it was on my finger placed
I felt her hand within my own again,
And like a dream came back all happy times
That we had spent together, our best states,
No memories of ill, but all of good
Returned to me! And I possess them now;
For, when I feel this golden circlet, she
Is with me still, with me in prayer and praise,
With me in every scene of life's sweet joy,
From youth right on to time of silvery age!

Is not this mystic presence promise true
Of the reunion hoped for, and a proof
That tho' unseen she is not far away?
I take it so! Dear Lord, I will believe
She is not gone, but in an upper room
Of the same mansion, waits for me to come!

June 7, 1879.

TRUE AND FALSE LIBERALITY.

Most evils, in insinuating themselves into the world, have come disguised as goods, have assumed the name of some good, of which they were the corruption, and have misled men, by their specious pretences, to follow them, as Duessa misled the Red Cross Knight. Duessa feigns to be Fidessa, and Una is for the time forgotten. Falsities come in the same way, with the evils of which they are the outcome, and circulate, like counterfeit coin, by the power of that which they pretend to be, but are not.

Prominent among these semblances of good is the so-called liberality which the modern world especially vaunts, and upon which it so much prides itself. It is not denied that there is probably more true liberality at the present time than perhaps at any other historic period; but there is, nevertheless, at the same time, a great deal of false liberality and toleration, which comes of indifference and actual infidelity. But the character of this false liberality may be better seen after the quality of the true liberality has been examined and understood.

True liberality is from charity and sincere love of the truth, and consists in loyalty to the truth, yet holding what one regards as truth in such a spirit of charity as to be entirely tolerant of the honest convictions of others. Liberality is the willingness to grant, nay, the desire to give liberty to others, therefore to give truth, the means by which the highest freedom may be obtained. Hence the truly liberal man is an earnest seeker after truth; only in so far as there is disinterested, unselfish search after truth is true liberality found, and men can only advance in knowledge of this truth by bringing it into their lives. The earnest seeker after truth is apt to be a man of firm convictions; and it will be found that in those periods of the world's history, in which the love of truth has been

strongest, conviction has been firmest. Thus, so far from firmness of conviction being inconsistent with liberality, as some would have us believe, it rather is to be expected that a man of truest liberality will be a man firm in his convictions, willing, at the same time, to allow perfect freedom to others, nay, acknowledging that in liberty only can the truth be sought and found. While the truest freedom is obtained by self-constraint, the truest liberality implies a desire to lead others to what we believe to be the truth, for truth is the very atmosphere of freedom. "The truth," it is said (JOHN viii. 32), "shall make you free." It desires to lead to the truth, not compel, for "all reformation is effected in freedom." (A. C. n. 1937.) As the Lord does not compel, but leads, so men should not attempt to compel, but to lead others to the truth. But this will be done, where there is true liberality, not from a selfish desire to have *our* opinions held by others, but from the noble motive of advancing the kingdom of truth for the truth's sake. As love seeks to be loved, so truth seeks to be believed. But, besides all this, besides a desire to give the greatest freedom to others, true liberality implies a readiness to acknowledge one's self mistaken when proved to have been so. A man seeking the truth unselfishly will not tenaciously hold to falsity because of selfish pride in his own opinion.

Having now glanced at the character of true liberality, let us see how the counterfeit, which too often takes its place, contrasts with it. The essence of the greater part of the toleration of which so much is heard nowadays, is infidelity, not charity; it is the result of man's pride in his own intelligence, not of love to the neighbor. It arises from a refusal to recognize any source of knowledge beyond man's own observation of the things around him in the material world. It is one of the phases of scepticism. Men's observations of interior things and speculations or superstitions differ, it is said, according as the constitution of the mind differs. One man, therefore, is no more likely to be right than his neighbor, and it would therefore be outrageous and

illogical not to tolerate all opinions that may be advanced. But those who are floating on this sea of doubt, clinging to some half-rotten spar, or sinking beneath its waves, though tolerant enough to each other, are apt to be very intolerant towards those who are on dry land. It is, doubtless, within the observation of every one, that those who advocate this particular view of freedom (which to give it its true name would be called license) are often guilty of the most intolerant bigotry toward those who on this point disagree with them. They make the mistake of supposing that bigotry consists, not in the aggressive and intolerant *manner* in which opinions are put forward and upheld, but in the opinions themselves, some ideas being termed "liberal," others stigmatized as "illiberal." Those who hold these views frequently say that no one has any right to have firm convictions on certain classes of subjects "in the present state of our knowledge." For, trusting in their own intelligence, they limit knowledge to the evidence of the five senses, deny the existence of Revelation, and are even willing to refuse to others the right of believing in it.

The result of this pretended liberality, this idea that any opinion is as likely to be right as any other, is a looseness of opinion on any subjects beyond things the most material, an indifference to absolute right and wrong, nay, a refusal to admit that there is any absolute goodness or truth, or beauty. Goodness and truth, it is maintained, are purely relative; right is right, and wrong is wrong, merely because it happens to be so considered by the individual; and it is so for him only, but for no one else. The Hottentot and the Chinese judge things by different standards from ourselves, and they are as likely to be right as we. Right may be wrong, for aught we can tell. Beauty is thought to be merely a matter of association of ideas; objects are beautiful, merely because they happen to be thought so. Such tolerance as this leads to the conclusion that there is nothing wrong in murder, in itself. We ought, according to this doctrine, to judge the murderer from his own stand-

point; doubtless his crime seemed to him permissible. For every evil has its corresponding falsity with which it seeks to shut out the light, and every evil doer persuades himself that what he wishes to do is, at least, permissible.

Nothing great, beyond the mere discoveries and inventions of science, can possibly be accomplished in an age in which this indifference predominates, and it is this which is one of the greatest foes with which truth has to contend. No man ever accomplished a great work without a thorough belief in his mission; and, indeed, the best work of the world has been accomplished in the periods of the most earnest conviction and the most undaunted faith. In former times this has generally been accompanied by bitter intolerance. The effort now should be, while maintaining the truest liberality, to be actuated by the same dauntless faith, the same zeal for the truth, the same steadfast devotion, which was so characteristic of the early Christian Church.

THE LIGHT.

"*Let there be light!*" and truth shines o'er the earth,
The joy of heaven, the dayspring of the blest;
Whereby appears the way to find our rest,
And the rich harvest of our better birth.
"I am the light of all the worlds that are."
We look to Him; we would behold His face;
For, in its shining as the sun, we trace
Hope for all pilgrims, — be they near or far.
The Holy City, in that radiance seems
Close to the pure heart, pleading for the right,
On wings of prayer aspiring to the height
Where God is seen the brightest in its beams.
And thus to rise is to lay down all trust,
Save in that loftiest glory, — dust to dust.

THE HUMAN SOUL: ITS ORIGIN, SUBSTANCE, FORM, AND DESTINY.

Long as the human race has been in existence, with the Holy Word before them, and the thousands of sermons and books that have been written on the subject, yet the theme before us is the great question of the present age. Notwithstanding the rapid and wonderful progress in the arts and sciences, the soul still remains, to a great extent, in dense obscurity with the general body of the civilized and Christian world, not excepting even the scientific class. How little is rationally taught of the origin, substance, form, and destiny of the soul. How much need there is of a true understanding of what is meant by the life and death, the health and sickness, the medicine and healing of the soul, so much treated of in the Word. How few seem to realize that the death of the soul is its love of evil; its life, the love of good; its sickness, the love of self and transgression; its healing, the love of the neighbor and obedience; its physician, the Lord, and its medicine, the truth.

Take, for instance, the people of Boston, who are, no doubt, as a body, as far advanced in natural and spiritual science as any other community. Now what proportion of this people, can we reasonably suppose, do actually and conscientiously believe that the exercise of dishonesty and malice, or any other false and evil feeling, is an essential injury to the substance of the soul, feeding and increasing a disease which will trouble the soul until the malady is removed; that it is a sickness leading to spiritual death, and which cannot be healed without changing the course of action? Any one who really believed this would reform his life; for he would know that the health and happiness of his soul depended upon a change in his affections.

When the doctrines of the Bible — the great sheet anchor of the soul — are thus involved in mystery, good men, in this age of reason, feel themselves afloat upon the broad

ocean of uncertainty, and they are anxiously inquiring for light; and many thirsty souls are beginning to see it in the spiritual sense of the Word which opens to them the inner laws of their being, and solves the problem of the human soul, as to its origin, substance, form, and destiny. For as the soul is spiritual, it cannot be reached and understood without spiritual light; hence the necessity of the Word.

As to the origin of human souls, they are brought into existence from the united operation of the goodness and truth of the Heavenly Father in his Divine Humanity. Every soul, in its commencement, is a germ of finite spiritual substance formed from the influent life of goodness and truth from the Lord, from within, together with an influx of life from the Lord through the parents, and it is thence progressively developed by a constant influx of life, both from within and through mediums. Thus it is that the child partakes of the nature of its parents and of the teachers it loves, whether good or bad.

Material substances are used as a clothing of the soul from the germ, giving it a material body as a basis for the protection of the spiritual organism and as a ground of reaction in the development. Hence the inmost substance of every soul is influent goodness and truth from the Lord; goodness for the will, and truth for the understanding. But the character of the man is formed from the use he makes of the life he receives, and particularly as it comes externally through mediums of various qualities and states.

Thus every person receives life from the Lord in two ways: one is immediately into the inmost of the soul, giving power to act in freedom with the other influx, which comes through the written Word, or men, or books, or nature, or wherever the truth, apparent or real, and of whatever shade, may be manifest. In this external way the truth may be received in an adulterated or perverted condition, according to the mental state of the recipient and the character of the books, men, and things through which it comes.

Therefore there are depraved minds or souls which need regeneration. The external mind is called the earth, or earthly man, because its affections are naturally placed upon earthly things. This is the reason why it is said that man was made of the dust of the earth, for by man is never meant the material body. The soul is the man. He is essentially a spiritual being.

His external mind is first developed in the use of his natural and worldly affections, operating through the senses; and so far he is a natural man. His spiritual nature as thus developed, is natural, but not material. In order to become spiritual and heavenly, he must be re-created. He must have a knowledge and love of higher and more heavenly things than those of earth. He must give his thoughts and feelings to spiritual things. He must be created a spiritual man, with a knowledge and love of God as goodness and truth, as spiritual and heavenly life and light. This requires regeneration, which gives the soul the angelic or heavenly human form, or the image of the Lord in his Divine Humanity. In this work the evils and falsities of the external mind are put away, and it keeps the commandments obediently, until it comes to love the Divine law. This prepares the external mind to look up to, and be governed by the internal, through the power of the spiritual truth of the Word, making the literal sense luminous and harmonious in all its parts.

We now find that the Holy Word teaches that the regenerated human soul is a substantial spiritual man; that its origin is the Divine love and wisdom, — the Heavenly Father; that its substance is finite goodness and truth from that Father; that its form is human in all its organs and faculties; that its destiny is eternal life and heavenly progression in wisdom, usefulness, and happiness, forever in angelic society.

We also find that the soul that refuses regeneration and loves depravity, has the same origin as the other, the same substance from the same fountain, but it selfishly perverts

it so that it operates as evil and falsity; that its form and features, as seen in the spiritual world, are according to the quality and exercise of its thoughts and feelings; and that its destiny is everlasting existence in that world with its like, and where it will, as far as possible, be selfishly brought into external obedience to the Divine law in order to avoid the uneasiness and trouble which transgression would bring upon it. And that, when, in the fulness of time, by the growing light of the New Jerusalem, all on earth shall know the Lord, from the least to the greatest, and the work of evil spirits shall be confined more to their own abodes, the hells will be brought into as high a state of order as is possible for people in the supreme love of self. And though in a state and condition which they choose and love, yet they can know nothing of the exquisite joy and happiness of those who supremely love the Lord, and mutually love one another. And we do not understand the Bible to teach that evil spirits will ever desire, or be in a state to enjoy, the angelic society of the heavens, but that such a society is diametrically opposite to their established tastes and wants.

But further, as to the form of the human soul, — that of either a man or a woman is not complete nor in full symmetry and beauty without the conjugial partner. And as all regenerated persons who desire it have their consorts in the next life, whether they find them here or not, therefore they are there in the more full and perfect human form. And all the people there appear young and become more and more beautiful forever. For beauty there is from quality, and they are ever progressing in wisdom and loveliness.

Their employment is to serve others, to aid all to become wiser and better, ministering to all whom they can influence and guide in the heavenly way. And their guardianship and influence extend to all the people of this world.

Such is a mere slight glance at some of the teachings of the Word, as explained by Swedenborg, concerning the origin, substance, form, and destiny of the human soul.

BEAUTY FOR ASHES.

The habitual reader of the writings of Swedenborg cannot fail to be impressed by the full instruction therein contained, concerning the wonderful philosophy of the interior life of man, and its relation and connection with his external life both mental and spiritual.

As his opening mind becomes imbued with the spirit of these teachings, a constant delight will be derived from the often recurring illustrations, founded upon familiar experience on our present plane of existence. Especially is this true, where such illustrations are drawn from an opening of the simple historicals of the letter of the Word.

A beautiful example of this character, and one which demonstrates most clearly the truth, that the least, and apparently simplest and dryest historicals of the Word, are yet full of the infinity of Divine Wisdom, appears in the explanation concerning the Altar for Burnt Offering, given in the Arcana Cœlestia, n. 9723.

In relation to this passage, "And thou shalt make pans to sift its ashes," Swedenborg tells us, that ashes in general represent such "things in man's natural or external memory as remain after uses, and which ought to be removed lest they should oppose the entrance of other things by which uses may be again promoted."

It is a well-known general truth, that the external memory of man is a vast storehouse, wherein are gathered from early infancy to the close of life, but more fully and efficiently in its youthful days, an immense accumulation of facts, experiences, and sensations, which remain, and, to the very end, may be drawn upon as a means of perfecting the life, and gratifying the love from which that life draws its vigor and enjoyment.

Upon the most external natural plane, whereon the man who looks not beyond his own delight and satisfaction finds

his sufficient object and end, may be found abundant illustrations of the truth thus simply stated in the quotation above given. For it is too plain for argument, that a full development of even the lowest physical faculties, is not attained until the first things of the memory relating to it, and of intelligence from the memory, have become so far a part of the habitual, spontaneous action, as to have apparently vanished; losing their own original independent life, and merging in the fuller life of the use which they subserve, and for which alone they existed.

The earliest exercise of the memory, and of thought from the memory, is devoted to the acquirement of habits of the body, through which the growing desires may attain their objects; with these are soon mingled the acquisition of facts upon a higher plane, and the development of desire for mental as well as physical enjoyment; the things then stored in the memory are there retained in thought and practice, until habitual thought makes them a part of the life; and each in turn vanishes, to be replaced by newer and fresher objects.

The skilful mechanic, whose active fingers follow spontaneously, and without apparent thought, the desire contained in the end for which he labors, would be hampered indeed, were his memory continually occupied with the particulars, once so important, of the means by which those results are so beautifully and marvellously accomplished. The artist or the musician, in his perfected production, delights the eye, entrances the ear, and elevates the thought and affection immeasurably beyond the mere external form and scope of the yet almost miraculous work of his fingers; but he must, by long and painful exercise of the memory upon facts in every physical and mental plane of action which bears upon his art, have acquired an exhaustless store of technical knowledge, experience and practice, without which his achievement and our delight could have had no existence. For just so long and so far as these mere external requirements hold an active place in his present memory,

just to this extent will his work fall short of expressing the soul's desire, or of presenting to others the finished work of the truly cultivated and inspired artist.

So manifest upon this present plane of life are these truths, that no intelligent observer of natural phenomena and experiences can fail to perceive their force, and recognize their bearing upon the activities and uses which belong to this world. The loving student of the deeper truths of the new dispensation finds a purer and fuller delight, in seeing its flood of spiritual light pour down upon and illuminate the hidden recesses of the human mind; filling them with the harmonious life and light of heaven itself, and revealing the wonderful and beautiful relation existing between our natural and external activities, and the inner, but now almost concealed life, which may, if our inmost desires are heavenly, be already opening to the real and spiritual life for which we were created.

To him, these manifest truths, delightful and elevating as they appear, are, in themselves, so far as they are received merely as knowledges, only a present acquirement of the natural memory;—only a useful store of information, experiences, and reflections out of which, in the time to come, may grow the capacity for heavenly uses.

While all the most exalted acquirements of the natural mind and memory must plainly be lost in the future life, to those whose object has been self and not use, the man whose stores of natural wisdom have been gathered, not for fame or power or mere love of accumulation, will find in the other life no loss, but infinite gain. The ashes from his burnt-offering of grateful love to his Heavenly Father will fertilize a perennial garden, and remain forever, a plane upon which indefinitely new forms of heavenly life and use may be selected to all eternity.

It is of the Lord's providence, in the fullest sense, that these abundant stores of material for the exercise of our natural love for appropriation and acquisition, are provided in the natural world. If this love in us is made subservient

to true use, and expresses itself in effort for the good of the neighbor, and in grateful obedience to the will of our Heavenly Father, our minds may become open to spiritual light, and our perceptions respond to the divine truth which flows in from every jot and tittle of the holy Word, opening a new world of life and light into which the merely natural man has no power or desire to enter.

But the "ashes of the altar" have a far deeper significance than has yet been spoken of in the foregoing illustrations. For, as Swedenborg says:

"That by them something heavenly is signified may be manifest to every considerate person."

All the things of the natural world and of the natural life may be made subservient to, and help to increase the power and usefulness of the life of heaven; but they can only work to this end so far as they have been in harmony with, and, as we may say, have formed a part of the power of the Divine Word itself in the building up of the interior life into its fitting place in the societies of heaven. The Lord's Word alone has the power to prepare in us a fitting place for him and for his love. Its truths contained in the letter, its precepts, commandments, and instructions, its stories of his dealings with his people, and of his still more wondrous and precious human life on earth; these literal facts, acquired day by day, are stored up in the memory. As intelligence and wisdom increase, and man in his own freedom, in the exercise of his reason, applies the truths thus acquired to the regulation of his external conduct, they enter into and form the substance of his tree of life. The growing influence of the internal man inspired by the love and life of heaven flows down into the affections of the external mind, and fills them with the desire of offering themselves, in the uses of daily life, upon the altar of worship to him from whom all life is derived.

All these knowledges and impressions received from the letter of the Word, as they fade from the memory as merely natural facts and precepts, and take their place in the life as

beloved heavenly truths, we may see to have a fitting representative in the ashes of the altar. As we grow in true knowledge and love for the Word, we may love the perfection and beauty of its literal sense no less; we shall love it no less while we live and use it in this natural world. While we may be constantly offering up a daily burnt-offering of grateful love and worship to the Lord by means of its letter, our perception of its spiritual power in the development of heavenly love in our minds may find constant increase. As we use it thus, if we grow in genuine spiritual graces, all merely external forms of worship, even as founded upon its letter, will become of less importance to us. Our delight will come, not from any external circumstances under which it may be presented, but from the holy, divine influences which flow down as we read, or sing, or listen to it, and to the instruction which makes its letter more intelligible to our yet dull comprehension.

Every day we may remove with reverence some portion of the cold ashes of our merely natural impression derived from it; and every day receive a fresh impulse of warm love to the Lord and the neighbor, filling our day's life with an active gladness, and helping us to a constant growing appreciation of the "beauty of holiness."

Not until our full probation here is ended can we expect the complete work to be done in us, which, opening the full interior memory, the storehouse of life's true affections, may, let us hope, reveal a character prepared to enter into that life where we can receive from the Lord's hand "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that we may be called trees of righteousness, the planting of Jehovah, that he might be glorified."

INTEMPERANCE.

Upon all evils and every social problem the light of the New Dispensation is destined to shine. It will present all things in their true condition and will clearly show the remedy for every disorder. The outside world will sometime recognize the church as its corrector and instructor, and will gratefully acknowledge the help that is communicated from on high. We are still living in "the day of small things." We have not yet been able to bring much heavenly light into the ways of sin and darkness. But undoubtedly all the truth is seen by men that they are ready to profit by in the life. This is the reason that we cannot gather instruction faster and more easily on great practical subjects. We shall advance the cause of humanity just so far as we look in the right direction for help, and steadfastly practise what we do see. The little knowledge gained to-day, will prepare, as nothing else can, for the greater knowledge of to-morrow. To be intelligently grounded in the conviction that the church is the source of instruction in every social problem, is the first step to higher knowledge. Perhaps we can go but little farther than this to-day, and we ought to be thankful if we can advance even thus far. For rational knowledge of the source of help will bring us into living connection with the help so soon as we are ready to make a good use of it.

The religious man has always been ready to confess that the Word is the source of good, and the only standard by which it can be determined. This is the only rational conclusion at which we can arrive. But, it is feared, this simple and clear proposition has been held rather as a theory than as a practical guide to the life. The truth has not been followed out to its consequences, and there applied and acted upon as it should be in the study of social reforms. Hence the fanaticisms of the present day. If the Word is

the standard by which good is determined, it must also be the standard by which evil, the opposite of good, is determined. Man can no more of his own unaided intelligence decide the quality of evil than he can of good. If he attempts it, he will exaggerate, or under-estimate the wrong, and will thereby eat of the "tree of knowledge of good and evil."

The Bible tells us that wine was in use in patriarchal times. Under the Mosaic law it formed the usual drink-offering that accompanied daily sacrifices, and was used with other offerings. It was produced on occasions of hospitality. Melchizedek, the king and priest, brought forth bread and wine to refresh Abraham. Our Lord himself turned the water into wine at a wedding, that there might be wine in abundance for the guests. The land of Canaan is called a "land of corn and wine." This land signifies heaven. Wine is, therefore, associated with the idea of heaven in the Word. The Lord himself came "eating and drinking," so that he was called "a gluttonous man and a wine-bibber," by those who could not appreciate his mission. Wine was used in the Holy Supper, and the Lord tells his disciples to drink of it, for, he says, "this is my blood of the New Covenant, which is shed for many." This use of wine, in this most Holy Sacrament, is perfectly conclusive of its having a good signification. If it were not in itself good, if it were poisonous or injurious to the body, it could not correspond to the Divine Blood or Truth, nor would it be used with "bread," the other nutritious element. The Lord could not have drank wine if it was a bad thing in itself. He could not have offered it to the disciples if it would do them injury. He would not have used it at the Holy Supper, or made it to be drank at a wedding, unless the drinking of it directly promoted some good. The Sacred Scriptures, therefore, teach that wine is good, and performs a use — a very important use — among men. Some have attempted to show that the Word disapproves, or at all events does not speak with approval, of the use of fermented liquor. Dr. Smith considers this argument, and effectually disposes of it. He

says (Art. on "Wine," S. Dict. Bible), "It may at once be conceded that the Hebrew terms translated 'wine,' refer occasionally to an unfermented liquor; but inasmuch as there are frequent allusions to intoxication in the Bible, it is clear that fermented liquors were in common use. It may also be conceded that the Bible speaks in terms of strong condemnation of the effects of wine; but it is an open question whether in these cases the condemnation is not rather directed against intoxication and excess, than against the substance which is the occasion of the excess." Swedenborg says that "new wine (*mustum*) signifies natural truth, and wine spiritual truth." (A. C. n. 3580.) He also speaks of the "unfermented must of wine which is compared with love of the world, which tastes sweet, but infests the stomach." (T. C. R. n. 404.) Wherever spiritual truth is signified, we see that old, or fermented wine is meant. Spiritual truth is signified by the wine of communion. Swedenborg tells us that wine is used in heaven. In a description of a banquet at a royal court in heaven there was a "bubbling fountain of nectareous wine." (C. L. n. 14; T. C. R. n. 742.) "A vinous odor is perceived in heaven from those who are in friendship." (A. C. n. 1517; S. D. n. 1047.) "The delight of love in the Christian heavens when perceived as odor is sometimes fragrant as in gardens and vineyards, elsewhere as in wine-presses and cellars." (T. C. R. n. 834.) Thus we must be convinced that wine is good, and its effects beneficial upon those who temperately use it. The actual use that wine performs is indicated by what Swedenborg says — "The delight of love is perceived as the odor of vineyards, and in wine-presses and cellars." "Wine signifies spiritual love, or love to the neighbor." (A. C. n. 3316.) Wine has always been used, from time immemorial, at seasons of festivity. Its natural effect is exhilarating and cheering. It promotes sociability, and therefore we can readily see that it corresponds to "spiritual love or love to the neighbor," for, on the natural plane, it tends to unite men. Partaking of the wine of the Holy

Supper in the right spirit, we are helped into closer union with man as well as God.

Swedenborg, so far as we know, does not treat specifically of intemperance in his published works. He does not mention it when he explains the natural, spiritual, and celestial senses of the Commandments. He speaks of it incidentally in the D. L. and W. of the Apocalypse Explained, where he says that "it is an evil prohibited by the Word." In the Spiritual Diary, n. 2422, he is more explicit. He says, —

"I have spoken with spirits respecting drunkenness, and it was declared by them to be an enormous sin, for a man thereby becomes a brute, and is no longer a man, because a man is a man by virtue of his intellectual faculty, which, when destroyed, he becomes a brute. Moreover, by drunkenness he brings destruction upon his body and hastens his death; besides which, he destroys in luxury what would be of use to others. Wherefore drunkenness appears so filthy to spirits that they abhor such a life, which, nevertheless, mortals [in this age] have permitted among themselves as belonging to civil life."

"Spirits abhor drunkenness" — the abuse of liquor. They do not abhor liquor. Angels use wine, as was shown above. When men make a bad use of liquor, they commit a sin. The very fact that liquor can be abused shows that it has a use, for evil is good perverted, or inverted. (H. and H. n. 558.) The worst things are the best things abused. Magnitude of abuse proves a magnitude of use. We must ascertain from the Word, and specially from the Commandments, how deep an evil intemperance is. For "the Decalogue teaches what evils are sins."—Heading § vi. Doctrine of Life.

The letter of the Commandments does not explicitly forbid intemperance. They do forbid lying, stealing, committing adultery, and killing. Thus we conclude that intemperance is a more external evil than either of those enumerated. We would not have this statement misunderstood. Intemperance is "an enormous sin" because "it is prohibited by

the Word." It is, therefore, opposed to the spirit of the Commandments.

It would seem, from what Swedenborg said of it in the Diary, that it was a violation of the command "Thou shalt not kill." If a person took his own physical life he would break this Commandment. The habitual inebriate "brings destruction upon his body and hastens his death; besides, he destroys in luxury what might be of use to others."

Suicide and intemperance are not so great evils as the actual killing of others. The greatest evils come down into the literal sense of the Commandments, and all other evils depend upon them, just as in the two great Commandments, the two greatest good loves are expressed "upon which hang all the law and the prophets." Intemperance injures the mind and body, and the usefulness in this world. It renders man corporeal. It deadens spiritual sensibility. It leads to other evils. Yet, of itself, it is not the deadly sin that those evils are that the Lord specifies in his laws. It is better not to make it more of a sin than it really is. The best way to correct it is to look at it calmly and quietly in spiritual light, and to work against it in that light. The truth, and not vehement denunciation, dislodges evil.

Intemperance in eating is similar to intemperance in drinking. Both habits dull the spiritual perceptions.

"Men in the world are gross and stupid as to spiritual truths in proportion as they indulge the bodily taste, and yield to the blandishments of the touch." — H. and H. n. 462.

Intemperance in drinking is the deeper of the two evils, more injurious to body and mind, and harder to overcome. "The sense of taste corresponds to the perception and love of knowing in man." (A. C. n. 4793.) Hence when we immoderately indulge the appetite for drink we impair the spiritual faculties answering to the appetite. We become obtuse and hardened. The corporeal nature is developed. The spiritual nature is dwarfed. We would not under-estimate the

evil of intemperance, neither would we exaggerate it. The habit is bad enough, as we all know. The pain and misery that it produces in the world are beyond description. Still, we do not think it right or expedient to make the evil too prominent, overtopping all others. This course draws attention from deeper evils, and exposes the soul to greater dangers from them.

The Bible recognizes the *use* and the *abuse* of intoxicating liquors. If we could give up all our prejudices and adopt the Divine method, we should accomplish more in our efforts to correct the abuse. We can force no reform upon men. It is practically impossible to stop the importation and manufacture of liquor. Even if we could prevent the manufacture or sale of liquor it would not be wise. The weak, the sick, the temperate, would then be entirely unprovided for. Those who were inclined to intemperance would be compelled to be temperate. Thus they would not become so temperate,—they would not interiorly improve so much,—as they would if they were more in freedom. Manly persons are made by an inward change of character. Here the reform must always begin, to be genuine and permanent. We can do nothing good in a spirit of anger. Hating the liquor, or hating the persons who drink it, is not hating the evil of intemperance, nor is it doing anything to remove the evil. The child cuts his finger with a knife. In an instant the knife is hurled down in anger, and the blame laid upon the instrument. The child needs to learn how to use the knife. The knife is not to blame. The "fruit of the vine" is innocent. The Lord made it. The best and most innocent inhabitants have drank of its juice. We find abundant evidence on the monuments of Egypt, that both male and female indulged liberally in the use of wine. (Wilkinson, I. 52, 53.) The world needs to study carefully into the use of liquors of various kinds. We do not now understand very thoroughly what that use is. The more clearly we keep that use before us, the safer we shall be from any danger resulting from its abuse.

The fact that liquor has a use, or that it is good in itself, does not remove from us the necessity of constant watchfulness. If we go out of the limits of use we do wrong, and are consequently in danger. It is for each one to determine, in the best spiritual light he can obtain, what use, if any, liquor performs for him. So long as we clearly see this good we are safe. To drink it merely to gratify the appetite is dangerous, particularly to the young and to those in sound health. Bad habits are formed when use is not the basis of our practice. We are unprotected by heaven because we turn away from it. Devils then enter and upbuild the animal after they have torn down the man. The climate of our country is such that intoxicating drink cannot be used with the same safety or beneficial effect as it can in foreign and warmer countries. This fact should exert its proper restraining influence upon us.

In conclusion, we turn to the spiritual helps to the cure of intemperance. "Drunkenness," Swedenborg says (A. R. n. 721), "signifies insanity in spiritual things from the adulteration of the Word." Truth is spiritual wine. If we imbibe greater quantities of truth than we are ready to digest or to apply to the various uses of life, we are spiritual drunkards. The truth temporarily excites us; it is gratifying to our pride to understand it; but if it is received in too large quantities it inebriates. When self is indulged in face of the instructions of truth, we lose, by degrees, our spiritual faculties, and live a sort of dream-life. All who have the physical may not have the spiritual disease, but it is safe to say that spiritual drunkenness leads to natural, and that the natural reacts upon the spiritual. If a man would permanently conquer his appetites, he must cultivate a reverence and respect for truth — the Lord's truth — and conscientiously and persistently fight all inward forms of self-indulgence. If he acknowledges the Lord in his combats, and goes to him for help, the Lord will clear the internals of his mind, and through them will come down with his power into his body. If the interiors are closed against the Divine

there is no hope of real, lasting improvement. If they are open by prayer, and by a sincere desire to be pure within and without, help will surely be given. It is encouraging to find these principles already beginning to be recognized in the treatment of the intemperate. Dr. Day, who has been at the head, for nearly twenty-five years, of the Washingtonian Home, the oldest and most successful institution of this kind in the world, says, —

"We cannot ignore the religious element in the treatment of inebriety. Let the excellent and heaven-born truths taught by Jesus of Nazareth underlie all our teachings. But let them be shorn of all their dogmatisms, and taught in their beautiful simplicity. What patients need in our asylums is proper instruction in relation to their own physical condition, and to be taught the true and only way to be saved, in the future, from the errors of the past. Their eyes should be opened to new truths. Philosophy, and the science of life, should be continually kept before their minds, and in this way we inspire them to make a new struggle for a better life."

We further quote his words: —

"As far as treatment goes, but little can be done with medicine after the patient has recovered his health.

"The more I see of inebriety, the more I am convinced of my own inability to cope with all its subtle and intricate developments; and I consider a man, whether he is a physician or not, incapable of properly treating these cases — as one would be of conducting an insane asylum — *who knows nothing of mental diseases.*"

Thus we see that Dr. Day, from his position on the natural plane, approaches Swedenborg on the spiritual. Swedenborg does not call inebriety a disease, in the common acceptation of the term. He says "it signifies insanity." Dr. Day, as we understand him, regards inebriety as an evil. He speaks of it as a disease only in its advanced stages. Men should fight their tendencies to intemperance as an evil which can be removed. Dr. Day recognizes the

absolute necessity of treating the mind, and of ministering to its sound condition. Swedenborg tells us that the inward cause of the disease, or its correspondent spiritual form, arises from the "adulteration of the Divine Truth." It is left to human nature to make the application of these principles, and doubtless we shall be enabled to do so, if we are filled with the disinterested love of helping the unfortunate victims of intemperance.

If we form the habit of going to the Lord in his Holy Word, and to the writings of the church, for instruction and help in the removal of evils, we shall make it easier for those who are addicted to the habit of intemperance to do the same. Practical acknowledgment of the Divine is the beginning and essence of all true reform. So far as we look to the Lord for the removal of our own particular forms of self-indulgence, so far do we help on the cause of Temperance. A powerful sphere of Christian life proceeds from this internal work which uplifts and encourages all. Such is the spiritual labor allotted to the church in social reforms. If our work is done faithfully, it will prepare for other successful work in the external life. But the outward reform cannot be accomplished without the inward.

THE FULNESS, HOLINESS, AND POWER OF THE LETTER OF THE WORD.

In the "Doctrine of the New Jerusalem concerning the Sacred Scripture," in the chapter beginning with n. 37, it is said that the Word is in its fulness, sanctity, and power in the literal (or ultimate) sense, because the true interior senses (the spiritual and celestial) are simultaneously in it. It is also said that there are two kinds of order in heaven, and in the world, viz.: successive and simultaneous order, and, further, that in successive order one thing suc-

ceeds and follows another, from what is highest to what is lowest, by distinct or discrete degrees, but in simultaneous order one thing (or degree) adjoins itself to another from what is inmost to what is outmost.

It is not only true that there are three discrete degrees in the Word, but it is also true that everything in the spiritual and natural worlds contains such degrees, and that all the power of them exists in the ultimate or lowest degree.

The last proposition may be illustrated in many ways. Suppose we take the case of a person who desires to serve another. From this desire, which is in the will, must be derived the power to obtain a knowledge of the way in which this service can be rendered. The human will, however, while it is the proximate source of all human power, has, from *itself alone*, no power whatever. In order that this knowledge may be actually obtained, the desire before spoken of must flow down into some formulas already existing in the understanding, from experience or instruction, which have been presented to the mind primarily in an external way. These formulas may relate, more or less intimately, to the present state of the will. They can consist only of such knowledges as already exist in the mind, but they must be of such character that there can be a conjunction between them and the above-named desire. This being the case, an entirely new condition of the understanding is produced, in which the way to bring this desire to serve into act is prominently brought to the light. It is a more or less perfectly-formed, new understanding of the matter. It is a new creation, more or less unlike anything that previously existed in the mind.

This desire in the will is the highest degree in successive order, and the new understanding of how to bring it into act is the middle degree. Both of these degrees may have a distinct and tangible existence, but if nothing more is done, it is evident that, however fully formed they may be, they have no power. In order that they may have power, the desire in the will, which is the progenitor of the new

knowledge, must, conjointly with it, flow into and actuate the external man. When this conjunction takes place, there is produced the third or ultimate degree, which is the act of service.

These three degrees, which succeed each other in the order mentioned, are discretely distinct from each other. The first is predicated of the will, the second of the understanding, and the third of action. Their relation to each other is that of end, cause, and effect. Neither degree can be produced by extension of either of the others; nor can either exist in its fulness without the others. Fulness and power are said to be in the ultimate degree, which, in this case, is the action of service, but it is clearly evident that they do not originate in the ultimate degree.

The body, which is the subject of action, while it acts as of itself, has really no human power from itself alone. It derives its proper human power from the will and understanding which are simultaneously in it. It is not, however, a dead, but a living instrument of the mind. Were it not for the involuntary life of the heart, lungs and other viscera belonging to it, neither the will nor the understanding, nor both combined, could move a muscle of it. Its action is not that of an automaton, moved by forces from without, but of life governed by forces from within. It is the ultimate force or life of the body acting as of itself, in the world, from knowledge in the understanding, while this knowledge is in turn pervaded by, and acts as of itself in the body from the will. Thus the will, which is the highest, is in the understanding, which is the middle degree, and by and with the latter, simultaneously, in the act, which is the ultimate or last degree. The highest degree in successive order becomes the inmost in simultaneous order; the middle becomes the interior, and the ultimate the outmost. The fulness and power of the outmost is, as if it were of itself, from the interior and inmost which are in it.

These three degrees, namely, will, understanding, and action exist in man, and their representatives are in every

being and every thing in the natural and spiritual worlds, because the universe in its greatest and least parts was created from the Divine love and Divine wisdom, so that it may be said to be Divine love and Divine wisdom in an image.

The Word of God, like all other works of his creation, is also from his love and wisdom, and contains, within itself, three distinct or discrete degrees adapted to the finite states of angels and men, besides the infinitely Divine powers which are above all angelic comprehension. The highest finite degree, or celestial sense of the Word, is from the Divine love, in which is the Divine wisdom, and is adapted to the life of the angels of the highest heaven, who are primarily in the good of love to the Lord, from which every one knows, perceives, and sees what is just. The middle degree, or spiritual sense of the Word, is from the Divine wisdom in which is the Divine love, and is adapted to the states of life of the angels of the middle heaven, who are primarily in the good of charity towards the neighbor, from which every one is able to *learn* the truths pertaining to his particular function, because this good is the essence of that kind of truth. The lowest or natural degree, which is fully ultimated in the literal sense of the Word, is from the conjunction of the Divine wisdom, in which is the Divine love, with the knowledges existing in the minds of the peoples respectively, to whom, in its various forms, it has from time to time been revealed.

It is adapted, in its natural sense, to the states of life of the angels of the lowest heaven, and in the sense of the letter to men in the world so far as they, enlightened by true doctrinal instruction, are able to understand it, and are in the love of obedience to the Divine precepts contained therein, from either reverence of the Lord, or charity towards the neighbor, it being the embodiment of these two Divine principles.

The Word is in its fulness, its sanctity, and its power in the sense of the language in which it is given, not only

because the spiritual and celestial senses are simultaneously in it, but also because these two senses, which embody the Divine love and Divine wisdom, conjoined themselves to the living knowledges existing in the human mind, and, from that conjunction, produced a new creation entirely unlike anything previously extant in the world, which is Divine and holy in its inmosts, because its progenitor is the Divine itself, and becomes so in its outmosts, in the minds of men, when properly understood, obeyed, and loved by them.

The literal sense would have no such fulness and power, if the languages in which it was written had not been living, human languages, embodying the ideas, peculiarities, and even the evils of the peoples to whom it was given. It was thus that the written Word was made flesh and dwelt among us. It is not only Divine from first principles to last, but it is also human from ultimates to inmosts. It is by virtue of its reaching from heaven to earth, and from earth to heaven, that it is the means of consociating men with angels and conjoining them with the Lord.

The natural or literal sense, by virtue of the spiritual sense within it, is spiritual-natural, and by virtue of the celestial sense within it, is celestial-natural. It is therefore to be regarded as holy and Divine in its least particulars.

THE MISSING LINK BETWEEN RELIGION AND SCIENCE.

The most generally received theories of the genesis of the human race are those which may be called the theological, resting upon the literal sense of the Bible, and the scientific, — of which the Darwinian is the leading one, — resting upon the evidences found in nature. Between these theorys there is a gap. According to the literalists, the Mosaic account of the creation is the true one. It presents to the mind a grand picture of an Infinite Power calling

order out of chaos at one command. The scientist finds traces of an orderly and beautifully regular growth of the universe, extending through a long period. The one presents to the mind the idea of an independent Infinite power; the other, that of an Infinite power combined with law. The scientist finds that he must give up either the religion which he hears, or the evidences which he sees, and, naturally, gives up the religion. The religious man sees that he gives up religion, and thinks science naturally irreligious; whereas science and religion both seek the same great end, Truth.

The proof of the scientific theory of the slow growth and gradual development of the universe is so strong that it leads, necessarily, to one of two things: The Christian must either utterly deny modern science, or if he sees the overwhelming strength of some of its conclusions, he must deny some portions of the Bible. The logical consequence of this is the denying of the whole of it. The Bible is either Divine in its origin, or it is not. If it is, all must be true; if it is not, no part can be true except those moral teachings which man's reason and collateral evidence teach him to be so.

The most advanced scientists incline to the belief that the various forces of the universe, — even forces apparently so widely apart as electricity and mechanical action, — are different manifestations of one force; some incline to the belief, reasoning from the unity of the universe, that this force is an intelligent one, that is, a personal God, while others incline to the belief that it is a blind force which they call the inherent laws of matter. Many of them, therefore, believing in a God, would be Christians, if the difficulties found in the Bible, which is the foundation of Christianity, could be removed, so that they could rationally believe in it.

Let us now examine the Bible. The Bible, as we have it, came into existence under the Jewish church. The Jews were an ignorant people, with an exaggerated idea of their own importance, like all ignorant people. A Bible to be

adapted to the whole human race, must be adapted to an ignorant people. If, besides this, it is also adapted to an intelligent people, and more than this, if, coming into existence amongst an ignorant people, it is found thus adapted, the argument for its Divine origin is much strengthened. Now the Bible contains laws and precepts adapted to the mental and moral condition of an ignorant and wicked people. In its older portions, it contains an apparently harsh doctrine, adapted to people who need the stimulus of fear to induce them to lead good lives. At the time of the coming of Jesus Christ, even this influence had nearly died out. His coming gave, first to a few, and then to a large portion of the world, new light as to the future life and the existence of God, and thus renewed the belief of men. The newer portion, describing his coming, contains a higher moral doctrine than the older portions, and a doctrine adapted to a more advanced stage of the human mind than that of the Old Testament. For over fifteen hundred years after the completion of this latter portion, not enough was known of history or the physical sciences, to controvert the literal sense of the Bible, in those portions which are now known to have been impossible. The Bible was thus adapted to people in the various stages of intellectual and moral advancement, and to a people not learned in history and the physical sciences.

In the newer portion, is also found a prophecy of another revelation "in the clouds of heaven." As time went on, the belief in this died out, and with it the faith in the whole Bible. This disbelief, or unbelief, has been spreading during the past century. It was not, as the disbelief before the Lord's coming was, a disbelief arising from carelessness and ignorance, but arose, in large part at least, from the increased knowledge of the age, which found many errors in the history, geography, and geology of the Bible.

Another revelation was needed, appealing not to the heart or to the fears of mankind, but to their intellect. It must be one to be rationally and thoughtfully accepted. If one

could be made, clearing away the contradictions and the scientific and historical errors of the literal sense of the Bible, so as to adapt it to the advanced knowledge of the present age, and still furnish a complete and wholly consistent Bible, adapted to the needs of an advanced mind, the conclusions of modern science would not oppose it, but would tend to sustain it. This revelation took place [in Swedenborg's writings], and it came as a still, small voice. The miracles of the preceding revelations would have done no good in the advanced state of the human mind, but would have done harm, by taking away the intellectual freedom necessary for accepting the truth fully. The truth revealed being higher, and the danger of profaning it consequently greater, man must be left in absolute and untrammelled freedom. There were no miracles to foretell it; no Messiah came, with disciples to spread it among all nations.

To one man, an inhabitant of a small country, away from the bustle of the world, in the cold and unimaginative North; not a religious man in the common sense of the term, but a man whose whole training had been a scientific one, teaching him to think accurately and to see accurately, and not to let his imagination run away with him, — the last man in the world to be a dreamer of dreams and a seer of visions, — a man having no strong religious prejudices, but an accurate, scientific observer, and only known as such — to him came in the silence of his chamber, as it were, a still, small voice. It revealed to him the highest truth revealed since the Golden Age. He was taken into the spiritual world, and saw with his calm, scientifically trained eyes, received into his scientifically trained mind, and recorded with his scientifically accurate hand the truths which were revealed to him.

Did the world rush to hear them? No. A few heard and accepted; the many were careless. As after the Christian dispensation, came persecutions and wars, so they came after this. But as the truth was higher and more internal, the persecutions were more internal and on a higher scale than before; not bodily persecutions, but the persecutions of

sneers and contempt. "The Swedenborgians were looked upon as being weak almost to the extent of fatuists in their ideas."

But besides these, something else came. There came a sudden influx into the material world. The learned men stopped discussing the old religious dogmas. They left the old religion, and began to think out new beliefs for themselves. The New Dispensation was to be one which could only be accepted in the greatest freedom, and by the freest exercise of thought. It had no dogmas, no forms. It came, not as a form for one church only, but its influence was to be gradually felt throughout the whole Christian world.

Into the natural world there came a sudden influx. The steam-engine, the telegraph,—thousands of things were invented for raising the human race as to the natural man, not to a condition of barbaric splendor for the few, but to a condition of ease and comfort for the many, such as was necessary for the free exercise of thought, giving their mental character a chance to develop. As is apt to be the case under the influence of a new liberty, this free exercise of thought was abused, and still is abused. Men went too far, and still go too far. A class arose amongst the modern scientists and thinkers, who are never so glad as when they overthrow, or think that they do, some established belief. The same causes which gave rise to them, gave rise amongst the more ignorant to the class which carried on the French Revolution, and also to the Communists of the present day, who wish to overthrow all established order. It is a kind of wickedness before unknown in the world's history, because the spiritual state which is the cause of it was unknown. They occupy in the grand plan of the universe, the place of the wars and overthrows which followed the establishment of the Jewish and Christian dispensations. They are a morbid outgrowth of an improved condition of the world. This attack upon the old beliefs by the scientists, was necessary in order to overthrow the prejudices which would have stifled the new religion in its birth. They overthrew the high walls, and gave it room to breathe. Their reasoning

as to the great plan of the universe, and the great mystery of life is not perfect, because it leaves out the needed link. Their reasoning is like a work complete and beautiful upon the outside, but untouched within; rather than like a work beautiful and finished within, though the outside may appear rough and unfinished, because we are not aware of the true internal perfection. But science prepares the work of God so that it is more adapted to man's wants than it is in its natural state. Scientific reasoning has overcome the inertia of the old belief, and must roll it away before the new can come in. It must roll the stone away from the sepulchre, so that the man whom the Lord has raised from the dead can come forth to the light of day. Already the new man can be seen, not, indeed, quite freed from the grave-clothes of the old belief, in some of the most popular religious leaders of the day.

The scientific men have pursued their theories of life until they have gone nearly as far as they can. They have traced the chain of animate life from man down to the nomads and the germs of the smallest fungi; beyond the germ lies the germ secret, What is Life? They have traced the grand worlds and suns of the universe, till they have come to the floating, nebulous matter from which they are formed. Beyond lies the great question, What is the force which puts matter in motion? They have traced all matter to its primordial atoms; beyond lies the secret of the cause which leads these atoms to unite and form such an infinite variety of forms? They have gone as far as natural knowledge can go, but between that and the force which causes the seed to grow, which causes animate life, which puts matter in motion, comes the question, What is the first cause of all these things? This, science alone can never find, as is acknowledged by some of the most eminent scientists, because they reason from only one side of life, the natural and external. All true scientists, and all true Christians at heart are united in their efforts, and their noblest effort is to penetrate this mystery.

The missing link for which all search, is a rational explanation of the stumbling-blocks which are found in the natural sense of the Bible. These removed, and the way for them to unite is easy and simple. When the faith of the one can be rationally united with the knowledge of the other, the difficulty ceases almost wholly. It is impossible from the very nature of religion, to apply scientific proof or disproof to its essentials. All that science can do is to show whether revealed religion is or is not in harmony with the facts or laws of the natural world; all else depends upon the conviction of the believer. The great statue at Sais, above which the wisdom of the Egyptians wrote, "I am whatever is, or has been, or will be," wore upon its face an impenetrable veil. Did Swedenborg lift it? If so, have we not found the missing link? Above their greatest temple the Egyptians wrote the word "If." Revealed religion can alone conquer that word. All that human knowledge can do is, by enabling us to comprehend better the wondrous beauties and varieties of nature, and at the same time its wondrous unity, to prepare us to approach the veil with reverent hands, and perhaps get an occasional glimpse of what is behind it, and behind all nature.

BOOK NOTICES.

THE LOST TRUTHS OF CHRISTIANITY. Philadelphia: J. B. Lippincott & Co. London: 16 Southampton Street, Covent Garden. 1880. pp. 284.

UNDER this title the New-Church truths concerning the Divine and the Human Natures of our Lord, his conflicts with evil, his death, resurrection and glorification, the salvation of men, and the spiritual sense of the Scriptures, are presented in compact, logical form, and strongly confirmed from the Word. The plan usually pursued in this book is to state and explain a principle rationally, and then bring forward a series of passages from the Word which sustain it, and are themselves explained by it. For this purpose passages are taken from all parts of the Bible, including the

Epistles, which last are shown in many instances to bear quite different interpretations from those commonly put upon them. The doctrines still current in regard to the Trinity, the Atonement, and Redemption, as well as many other points, are vigorously disproved.

There are many striking passages in the book, two of which we will transcribe for our readers: —

"And prayer? Prayer is communion with God, the meeting and the conjunction of the human and the Divine, a mediator like Christ himself. It is the breath of the spiritual life, the means of the redemption of the body, and the sanctification of the soul. The Lord's house was called the house of prayer. The Lord's life upon earth was a continual prayer. He went often and for long periods into mountains and groves and solitary places to pray. He taught his disciples to pray in words which unite heaven and earth. His strength, his wisdom, were born of prayer. The heavens opened when he prayed. He became one with the Father by prayer. Prayer was his meat, his drink, his revelation, his light, his peace. His sweetest word on the cross was a prayer for those who hated him without cause. Dost thou wonder, O Christian! that he answers prayer? He stands forever knocking and listening at the door of thy heart, and praying for admittance. Open to him, and speak to him in prayer." — pp. 141, 142.

"When Moses and Aaron are mentioned together, Moses represents the divinity and Aaron the humanity of Christ, for Aaron was the spokesman or instrument of Moses, who represented, manifested, and uttered his thoughts. The ceremony of consecration was therefore performed by Moses, as the Father sends the Son, gives him his words to speak and his works to perform. Aaron is the man Jesus Christ on the Father's errand of mercy; the human nature manifesting the divine nature. Moses first washes him in pure water, equivalent to baptism, and signifying external purification from evils. He then puts the threefold garments upon him, the coat, the robe, and the ephod, representing the celestial, spiritual, and natural degrees of the divine wisdom, all held together and contained within the embrace of the 'curious' or embroidered girdle, which is truth in its lowest or outermost degree, the letter of the Word, which encloses all the spiritual senses. These garments were made 'for glory and for beauty,' and by 'wise-hearted' men 'filled with the spirit of wisdom,' as were the men through whom all the Scriptures were revealed. He next places the breastplate upon his breast, containing the Urim and Thummim, the twelve precious stones, representing the tribes of Israel, and the whole church of Christ, each member of which is a living and precious stone borne upon the heart of his Lord, and responding by changes of spiritual light to the outpourings of the Divine Spirit. For, in the beautiful language of the Word, 'They shall be upon Aaron's heart when he goeth in before the Lord, and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually.' Even so does Christ." — pp. 211, 212.

The rest of the description of Aaron's consecration is finely

interpreted; but for this and other good things we must refer our readers to the book itself. Some short phrases are almost epigrammatic in their pithiness, as, for example: —

"We can accept the mysterious, but not the preposterous." — p. 68.

"The name of the Father and of the Son and of the Holy Ghost is the Lord Jesus Christ." — p. 71.

"Words of Scripture, fitly chosen, attract the angels to us, repel evil spirits from us, and stand like shields of fire between us and approaching sin. Every thought from the Word of God is a sword of truth capable of performing miracles in our defence." — p. 255.

"Whole work is easier than half work in the kingdom of God." — p. 283.

But the whole book is compact and pithy, so compact, indeed, as to be somewhat laborious reading. A few statements we have marked as perhaps not quite accurate. "The interior spiritual qualities of Joseph and his line were thus [that is, by the betrothal] conjoined with those of Mary and her line, and concentrated in the mental structure of Christ" (p. 53), seems to be only representatively true. "The Holy Ghost is the Holy Spirit humanized or incarnated in Christ" (p. 61), with the preceding part of the paragraph, is unsatisfactory. "This Trinity [of love, wisdom, and power,] is the soul which animated the body of the man Jesus Christ" (p. 71), fails to give its proper place in the Trinity to the Divine Human; and we think there is a little lack in other statements, as to the Divine natural body of the Lord — the flesh and bones which he has as spirits have not. The words, "My soul is exceeding sorrowful unto death," are spoken of as "proceeding from the mouth of God" (p. 131). Mary Magdalene is called "the redeemed harlot" (p. 169); which, though a common idea, is probably an error. And it is hardly likely that Paul could honestly claim all the meaning that is attributed to his words on page 156. But, for all that, the book is a remarkably able and earnest New-Church book.

J. W.

Mr. Ruskin's Letters on the Lord's Prayer.

A few brief letters addressed by John Ruskin to the Rev. Mr. Malleson, so startled that gentleman out of his summer quietude that he read them to the Furness Clerical Society with an Introduction, printed both letters and Introduction in the Contemporary Review, and promised to print a volume made up of the

Letters, the Introduction, and the Comments of Friends, to be "closed by a reply or epilogue from Mr. Ruskin himself."

The Letters introduced by Mr. Malleson with so much humility, and described by him beforehand as "a bitter draught, but a salutary medicine," are eleven in number, the first four being of the nature of introduction to the others, which find their topics in the several clauses of the Lord's Prayer. In the first letter, Mr. R. consents to write briefly for the benefit of Mr. Malleson and his friends; in the second, he raises the question, as to the clergy of the English Church, whether they are simply "guides in the way known of all good men that leadeth unto life, or are holding opinions differing from or contrary to the church of France or Italy?"

The third letter asks the further question whether, if the clergy hold simply the gospel of Christ, they cannot put it into plain terms, rather than leave it to be "gathered out of the Thirty-Nine Articles." The fourth letter suggests that the much-needed, simple definition of the creed "might be arrived at by merely explaining in their completeness and life the terms of the Lord's Prayer."

In letter number five, the first clause of the Prayer is referred to, and the idea of the Divine Fatherhood is exalted, "as distinguished from the evil message that Satan has brought to the nations of the world instead of it, that they have no Father, but only 'a consuming fire' ready to devour them, unless they are delivered from its raging flame by some scheme of pardon for all, for which they are to be thankful, not to the Father, but to the Son."

The sixth letter, in regard to the Divine Name, is weaker than the preceding, merely denouncing the blasphemy of those who attend church unworthily, and proposing that "instead of getting poor people to come to church," "wicked rich ones" should be got "to stay out of it."

The seventh contains the idea that the clergy are too apt to lead people to look for the kingdom to be set up at the Second Coming, rather than for the one spoken of in the phrase "Thy kingdom come."

The eighth is a long letter. It is the most sarcastic of all, and speaks of the "priests," as they call themselves, "though they know themselves to be nothing of the sort;" of their allowing their people to say the words "Thy will be done," "as if their Father's will were to kill their babies." "I have never yet met with a missionary or a town bishop who so much as professed him-

self to understand what the will of the Lord was." "The assumption of the mediatorial, in defect of the pastoral, office by the clergy fulfils itself in their pretending to absolve the sinner from punishment instead of purging him from his sin; and practically in their general patronage and encouragement of all the iniquity of the world, by steadily preaching away all the penalties of it." "The steeples ring the crowd to a weekly prayer that the rest of their lives may be pure and holy, while they have not the slightest intention of purifying, sanctifying, or changing their lives in any one of the smallest particulars."

At the beginning of the next letter, he says of the preceding, "It is every word deliberate, though expressing the bitterness of twenty years of vain sorrow and pleading concerning these things;" and he then, under the clause as to daily bread, inveighs against those who eat bread without earning it.

The tenth letter begins, "Whenever I began thinking of the sixth clause, I was stopped by the sorrowful sense of the hopeless task you poor clergymen had, nowadays, in teaching people to love their enemies, when their whole energies are already devoted to swindling their friends." It is in this letter that he uses the already famous passage about the English Liturgy, "evidently drawn up with the amiable intention of making religion as pleasant as possible to a people desirous of saving their souls with no great degree of personal inconvenience."

The final letter says, "In what respect the kingdoms of the world and the glory of them differ from the kingdom and power and glory which are God's forever, is seldom, so far as I have heard, intelligibly explained from the pulpit."

Mr. Ruskin has failed to give the English clergy or any clergy new ideas. He has ruthlessly exposed the unreasonableness of the Calvinist theology, and has succeeded in expressing his sense of the undoubted weakness of the modern pulpit; but he had no positive truth to enforce at the beginning, and it did not come to him.

Mr. Malleson has received the scorching words in excellent spirit, but may be disappointed in their effect at large in a religious way. Quiet study of God's Word is what is wanted, rather than castigation. "To the law and to the testimony. If they speak not according to this word, it is because there is no light in them."

T. F. W.

A Collection of Poems. By D. H. Howard. Brockton. 1879. 123 pp.

We have just finished the reading of this little volume of poems, written originally for New Church periodicals, by D. H. Howard, and just issued from the office of the *Waltham Free Press.*

The poems bear the impress of a fine poetic sense, an appreciative love of nature, and a devout spirit which could only emanate from a character elevated and purified by a love and life of deep spiritual truth. The limits of our Magazine will not allow us to enter into the minute details of a faithful review, but it is very gratifying to us, and will be, no doubt, to many others, that we are permitted to say a word of a few of those we most enjoyed.

The "Forest Temple," in every line gives nature's answering echo to all those whose senses are open to find "tongues in trees, books in the running brooks, and sermons in stones." "Progress" is a spirited picture of a headstrong go-ahead, who starts on his way, and closes his drive after this wise: —

> "Young Progress, once upon a time,
> Desired to take the reins,
> And drive the steeds of Time himself
> Across the Western plains."
>
> . . . . . .
>
> "Too late he saw the danger near,
> He sought escape too late!
> The good time soonest comes for those
> Who bide their time and wait."

"Parnassus," a fine little anti-classic, proves how weak the pinions of the winged steed would be to-day for bolder flights: —

> "That Truth's high errands of the seer demands."
> . . . . . "From Ida's mount
> Rolls back the clouds that veiled the fabled seat
> Of Ione, and shows the naked mountain-top
> Kingless and throneless." . . . . .
>
> "All mountains now are holy, and all groves
> Are temples, where the humble heart that loves
> To meet with God may find and worship Him."

"Messiah" is a religious poem of beauty and power. The author's modest preface is an exceedingly pleasant and characteristic introduction to the little volume, for the perusal of which, we are sure that all its readers will be amply repaid. *****

MONTHLY NOTES AND COMMENTS.

Emerson's Last Estimate of Swedenborg.

On Feb. 4, Mr. R. W. Emerson gave his one hundredth lecture before the Concord Lyceum. An occasion of such interest not only called together his neighbors in large numbers, but summoned many from abroad, who took advantage of the opportunity to hear the words of one who seldom appears publicly now. Mr. Emerson, whose experiences in seventy-seven years enabled him to speak in that style of reminiscence enjoyed by the old, took for his subject, "Historical Notes of Life and Literature in Massachusetts," and spoke, among other things, of religious affairs. He is reported to have said, in effect, that the popular religion of our fathers had received many shocks, but that much was to be attributed to the slow but extraordinary influence of Swedenborg, a man of prodigious mind, tainted, as he thought, with a certain suspicion of insanity, but exerting a powerful effect upon an influential class.

This is interesting and pleasing in spite of the vague reference to "a suspicion of insanity." Mr. Emerson sees that, as regards religious thought, the movement is toward the light, and he attributes this to the influence of Swedenborg's works.

The New Churchman, of course, believes differently from Mr. Emerson as to the real source of the power so exerted, and holds that it is from the Lord, and subserves the purposes of his providence in an especial degree; but he is willing to have attention called to the works of Swedenborg in any honest way, knowing that they contain the antidote against any tendency to hero-worship.

But is it not a little absurd even for the Concord sage to remark "about a suspicion of insanity," when after a hundred years of diligent and malignant scrutiny nothing of the sort has been found either in the man personally, or in the system of theology contained in his works? Is the "suspicion" excited by this or that statement? Then its incongruity with the rest could be pointed out. Is it in the whole system? Then the task would be more easy. And, if it can be done, it is time to do it. If the ideas of God as One in person and essence, of the Sacred Scripture as containing Divine wisdom, of the universe of spirit and matter as the outcome of Divine love, of human life, here and hereafter, be unsound, in the name of truth, let the defect be made known.

It is easy to fall back from specific charge to mere utterances of this sort, as if no part were unsound, but a slight taint ran through the whole, but it is not what the world wants. And while we gratefully acknowledge Mr. Emerson's allusion to Swedenborg, we deprecate, even in a home talk, such an insinuation as he has made. Nor do we feel pleasantly about his suffering himself to be classed with those who, —

> "Willing to wound, and yet afraid to strike,
> Just hint a fault, and hesitate dislike."

Notes from Ministers' Meeting.

At a recent meeting of the ministers of the Massachusetts Association of the New Church, the subject of the quality of the humanity assumed by the Lord was considered in reference to the statement made by Swedenborg, that the Lord was born a spiritual-celestial, and not a natural, man. He uses these words in nos. 4592 and 4594 of the *Arcana*, when speaking of the meaning of the tribe of Benjamin, and thus of Bethlehem, the birthplace of Benjamin, where also our Lord was born. The meaning was so brought out that it was seen that he was born "a holy thing," having a loving and perceptive faculty of understanding "his Father's business." Evil spirits approached him, but not through any sinfulness of his; they could do so only through the quality of the nature inherited from Mary, which was one to which evil spirits could come near, and to which angels could minister. But he was never Jewish, and even the most direful temptation cannot be understood if we think of self-love as being in any degree the cause of the moment's hesitation at Gethsemane and of the terrible agony. It was the love he felt for all mankind which shrank from drinking the cup which contained the desertion of his disciples, the apparent apostasy of all whom he had saved, the imminent triumph of evil in spite of all that he had sought to do "to loose the prisoners and raise them that were bowed down."

The spiritual of the celestial, the connecting link between the natural or external and the rational or internal, was that into which he came that he might reach downward to the lowest, and might bring all things into order from lowest hell to highest heaven. And as Benjamin represented this link, without his presence Joseph was not made known to his brethren; and his territory, lying in the land of Canaan, between Judah and the portions

of Joseph's sons, had the same significance. It was for this reason that the Lord was born in Bethlehem, the birthplace of Benjamin, as also of David, his own forerunner.

Leading to Good Life.

To the New Churchman who appreciates the fact that "all religion has relation to life, and that the life of religion is to do good," it is of much interest to observe the character of the leading of those whose use it is to teach and lead men in the various religious bodies. Men are in a very great variety of conditions and states. Between those who are in a condition to receive into their practical life the highest forms of truth given to men, and those who are receptive of only the lowest forms, there is a wide difference. But not only the latter and the former, but those in all intermediate forms, are equally under the Lord's care, and all in the various forms are acted upon by the Lord as one body, just as the various parts of a healthy material body are acted upon together, each in its own form, for a common end. Hence it follows, that if we look at the various parts of the community in its good religious aspect, we shall find a similar leading to various forms of good life, only more and less interior. And we shall find that it is not in the so-called New Church alone that teaching and leading to do good, which are the life of religion, exist, but that they exist equally under different forms, in all religious bodies that are sincerely and truly such.

In the *Boston Evening Transcript* of January 26, are reported discourses before several bodies, — before the Christian Union, and the Christian Association, — before the former, by Rev. Reuen Thomas, of Brookline, and before the latter, by Rev. A. E. Dunning, pastor of Highland Congregational Church. There is also a discourse to his congregation by Rev. James Freeman Clarke, of the Church of the Disciples, and a lecture by Rev. Julius H. Ward, in the Union Hall.

In all these discourses, each in its own peculiar way, there is teaching which is directly calculated to lead to and to promote good life.

Mr. Thomas has no sympathy with "the belief that exalts things eternal by depreciating all things earthly." "We have no right," he says, "to regard anything which God has made as dross. Property which men work so hard to accumulate, has its earthly value. Use it aright, and the blessing that is in it shall certainly

be yours. When the blessings which God has given us are abused, debased, then they become to us not a rod of support and strength, but a serpent."

The discourse of Mr. Dunning was especially to railroad men. He says to them: —

"Our callings help to mould our characters. The farmer and the lawyer, the broker and the teacher, present contrasts in appearance that indicate differences in what is going on in their minds — different thoughts, feelings, interests. . . . . But men also give character to their calling; and while they are influenced by it, they cannot be true men unless they control it, and make it a blessing to mankind."

The discourse proceeds in a similar salutary strain.

The text of Dr. Clarke's discourse to his people is from Matt. v. 48, "Be ye therefore perfect, as your Father in heaven is perfect." He says the command "is not that we should have a perfection equal to that of God, for that would be impossible; nor did he mean by a perfect man one free from all wrong-doing. The signification of the phrase is that we should have the same quality of goodness as the Father, which is universal and everlasting. He was correcting the Jewish idea of loving our neighbors and hating our enemies. . . . . To be perfect is not only to see all the good there is, but to do all the good we can. . . . . The command to be perfect as God is perfect is very plain, and is within the reach of all to obey. We can lock ourselves in a very small room and nurse our prejudices, or we can open the windows and doors of our souls to the sunshine, and bear all things, hear all things, and love all things. Let us be perfect as God is perfect, by doing all the good we can. He does all he can for us, and shall we not do all we can for him?"

The subject of Mr. Ward's lecture is "The Church Doctrine of Inspiration of Scriptures." In the course of his remarks upon the subject he says: —

"Nothing is more marked in religious history than the fact that the intuitions of man about God and truth and duty have been met in the Hebrew and Christian Scriptures as they have been met nowhere else. The Bible is the only book in the world which reveals God to man, and man to himself. . . . . Whatever criticism may say, it is the one book that has the clear ringing voice of Almighty God in it, and tells men how to live that they shall never die. . . . . The Bible is filled with greater truths than any theories of inspiration can explain. . . . . The important part is, that it unveils a Divine Person, and lifts men up to the spiritual truths which that Divine Person alone has revealed to us."

Is it not clear that such teachings as are contained in these discourses are calculated to lead, in their place, to good results in life in harmony with those to which the teachings we receive are calculated to lead in our place?

Joseph S. Ropes on "Commercial Integrity."

We have been much interested in an essay by Hon. Joseph S. Ropes on "Commercial Integrity." We give our readers a few extracts, knowing that they will gladly welcome any signs of the time when the "Golden Rule" shall be the law of business life: —

"Mr. Ropes began by asking the question, if there was such a thing as 'commercial integrity'? Many would answer No! It is all very well to talk of morality and other virtues in the Church, but in business it was quite another thing. But the speaker stated that after thirty-eight years' experience in business, he had become settled in his convictions that there is such a thing. There are many who have no other idea of the subject than as defined by the law. The law allows this, therefore we do it. The law does not allow that, therefore we do not do it. There are many, too, who intend to do *about* right, but when it comes to the question as to what is *about* right, they find it difficult to define. There is only one law of morality for business men as for all men. The law of nations is the law of men as applied to nations. The law is, 'Whatsoever ye would that men should do to you, do ye even so to them.' If you do not want a merchant to take advantage of you, you have no right to take advantage of him. The whole community is made up of those gaining their livings by serving another portion of their fellow-men. The mercantile business is a most important part of the work of supplying the community. The price which the merchant asks is regulated by the laws of trade and political economy, and in the price which he obtains is the profit which is his remuneration for his services. An enlightened conscience will always decide not only our duty to others, but to ourselves. . . . He considered it one of the noblest things for a man to regard himself as the agent of the Creator to use the blessings of wealth which had been bestowed upon him for his glory and for the good of his fellow-men."

The Indians.

We are greatly interested in learning what is being done toward the regeneration of these wild people. And a test has been made at the Hampton Institute upon some fifteen from the tribe of Cheyennes, which is one of the most troublesome to the Government. A writer in *Good Company* says of their religious culture, which is in the hands of two ministers, Episcopalian and Congregationalist respectively: "One point of theology they understand, and one only. It is that they should walk the new road in the help of Jesus, and show their faith by their works."

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TABLE OF CONTENTS.

ARRANGED TO SERVE AS A COMPLETE INDEX.

LEADING ARTICLES.

Age, The Golden; Its Declension and Restoration. *A. T. Lowe.* . 246
A Man Misunderstood. *Theodore F. Wright.* 314
Ashes, Beauty for. *F. A. Dewson.* 543
Attending Church, On. *S. C. Drew.* 150
Authority in the Roman Catholic and in the New Church. *David L. Webster.* 266
Banker's Use, The. *Arthur Burnham.* 80
Belief, The Blessing of. *Theophilus Parsons.* 487
Beauty for Ashes. *F. A. Dewson.* 543
Bible Society, Organization of the First. *Francis Phelps.* . . 325
Bread of the Sacrament, The. *James Reed.* 529
Celestial Sense of the Word. *Sampson Reed.* 299
Cherubim, The. *James Reed.* 64
Church, Confidence in the. *S. M. Cate.* 413
Church Property, Taxing. *S. M. Cate.* 513
Church, Zeal in the New. *T. F. Wright.* 357
Church, The Establishment of a New. *S. M. Warren.* . . 402, 457
Coming of the Lord, Second, not Personal but Spiritual. *Charles Hardon.* 236
Confidence in the Church. *S. M. Cate.* 413
Correspondence, Elementary Principles of the Doctrine of. *James Reed.* 169
Correspondences. *Sampson Reed.* 49
Culture in Greek Art. *L. C. Brickenstein.* 229, 360
Dark Continent, The. *A. T. Lowe.* 109
Dignity. *Albert Mason.* 453
Divine Providence, Universality of the. *Joseph Pettee.* . . . 433
Doctrinal Teaching, A Plea for. *Albert M. Knight.* . . . 26, 120
Education, Higher, in the New Church. *T. H. Safford.* . . . 132
Evolution, God in. *E. A. Beaman.* 12
Elementary Principles of the Doctrine of Correspondence. *James Reed.* 169

Equilibrium, On. *L. H. Tafel.* 261
Establishment of a New Church, The. *S. M. Warren.* . . 402, 457
Fancy, Intuition, Imagination. *J. P. Baxter.* . . . 318, 348
Father, Our. *Joseph Pettee.* 1
Foundations, Preserve the. *James Reed.* 289
Form of Use, Every Man a Distinct. *Joseph Pettee.* . . . 390
Fulness, Holiness and Power of the Letter of the Word, The. *D. L. Webster.* 556
God in Evolution. *E. A. Beaman.* 12
Golden Age, The, Its Declension and Restoration. *A. T. Lowe.* . 246
Good Works. *S. Jepson.* 337
Harmony in Variety. *Abiel Silver.* 105
Higher Education in the New Church. *T. H. Safford.* . . . 132
Homes for the Homeless. *J. P. Perry.* 368
Human Soul, The, Its Origin, etc. *Abiel Silver.* 539
Humanity, The, of the Word. *John Worcester.* 193
Intemperance. *Warren Goddard. Jr.* 548
Intuition, Imagination, Fancy. *J. P. Baxter.* 318, 348
Kingdoms, The Two. *Joseph Pettee.* 497
Letter of the Word, The Fulness, Holiness and Power of the. *D. L. Webster.* 556
Liberality, True and False. *Herbert Warren.* 535
Looking to the Mountains. *Albert Mason.* 7
Lord, Second Coming of the. *Joseph Pettee.* 97
Lord, Second Coming of the, not Personal but Spiritual. *Charles Hardon.* 236
Lord, The Unitarian View of the. *John Worcester.* . . . 481
Man, A Misunderstood. *Theodore F. Wright.* 314
Man, Every, A Distinct Form of Use. *Joseph Pettee.* . . . 390
Missing Link, The, between Religion and Science. *J. C. Withington.* 560
Modern Literature and Art, The Love of Nature in. *Herbert Warren.* 126
Mountains, Looking to the. *Albert Mason.* 7
New Church, The Establishment of a. *Samuel M. Warren.* . 402, 457
On Equilibrium. *L. H. Tafel.* 261
Organization of the First Bible Society. *Francis Phelps.* . . 325
Other Life, Some Passages in Regard to Progress in the. *John Worcester.* 145
Our Father. *Joseph Pettee.* 1
Our Young People, What Shall We do for? *James Reed.* . . 398
Patience in the New Church. *Theodore F. Wright,* 509
Personal Character, Swedenborg and. *Albert M. Knight.* . . 500
Philosophy of the New Church and Recent Science. *Gilbert Hawkes.* 67, 154, 301, 440
Plea for Doctrinal Teaching, A. *Albert M. Knight.* 26
Preserve the Foundations. *James Reed.* 289
Progress in the Other Life, Some Passages in Regard to. *John Worcester.* 145
Relations, Swedenborg's. *Theodore F. Wright.* 35
Revelation, Science and. *W. B. Haseltine.* 216

Roman Catholic and New Church, Authority in the. *David L. Webster.* 266
Science and Revelation. *W. B. Haseltine.* 216
Second Coming of the Lord. *Joseph Pettee.* 97
Second Coming of the Lord, not Personal but Spiritual. *Charles Hardon.* 236
Sermon. *John Worcester.* 385
Sickness, A Few Thoughts on. *W. H. Mayhew.* 56
Swedenborg and Personal Character. *Albert M. Knight.* . . . 500
Swedenborg's Relations. *Theodore F. Wright.* 35
Taxing Church Property, *S. M. Cate.* 513
Teaching, A Plea for Doctrinal. *Albert M. Knight.* . . . 26, 120
The Banker's Use. *Arthur Burnham.* 80
The Cherubim. *James Reed.* 64
True and False Liberality. *Herbert Warren.* 535
Two Kingdoms, The. *Joseph Pettee.* 497
Unitarian View of the Lord, The. *John Worcester.* . . . 481
Universality of the Divine Providence. *Joseph Pettee.* . . . 433
Use, Every Man a Distinct Form of. *Joseph Pettee.* . . . 390
Usury. *Arthur Burnham.* 165
Variety, Harmony in. *Abiel Silver.* 105
Word, The Celestial Sense of the. *Sampson Reed.* 299
Word, The Humanity of the. *John Worcester.* 193
Works, Good. *S. Jepson.* 337
Young People, What Shall We do for Our. *James Reed.* . . 398
Zeal in the New Church. *Theodore F. Wright.* 357

POETRY.

After Sunset. *Evelyn G. Sutherland.* 235
"Behold I Stand at the Door and Knock." *Annette W. Sawyer.* . 375
Dead and Living Waters. *Annette W. Sawyer.* 178
Easter Sonnet, An. *Annette W. Sawyer.* 79
Fisherman's Song. *Evelyn G. Sutherland.* 499
Gethsemane. *Wm. B. Haseltine.* 420
Good Cheer. *Robert P. Rogers.* 401
In Memoriam, F. W. *Mrs. M. E. A. C. Brown.* 25
Light. *Robert P. Rogers.* 538
Old Age. * * * 86
Old Wedding Ring, The. *John Bragg.* 534
Relief. *Robert P. Rogers.* 300
Self-Love. *Mrs. M. E. A. C. Brown.* 356
Song, Fisherman's. *Evelyn G. Sutherland.* 499
Sonnet, An Easter. *Annette W. Sawyer.* 79
Sunset, After. *Evelyn G. Sutherland.* 235
Trial and Triumph. *John Bragg.* 125
Waters, Dead and Living. *Annette W. Sawyer.* 178

BOOK NOTICES.

A Collection of Poems. 571
Animal Magnetism, Practical Instruction in. 136
Arcana Cœlestia, Die Kleine. 377
Baroness Bunsen, Life and Letters of Frances. 179
Book, The, of Rites and Sacraments. 184
Christianity, the Lost Truths of. 566
Collection of Poems, A. 571
Coming of the Lord, The Second. 276
Compendium of Theological Writings of Emanuel Swedenborg. . 376
Current Periodicals. 379, 471
Cook Books, Just How, a Key to the. 330
English Synonyms, Crabb's. 378
Discourses, Seven, Given in Washington. 183
Doctrines of the New Church, Manual of the. 468
English Men of Letters. Morley. 87
Essays, Mixed. By Matthew Arnold. 331
Hollis, History of the Town of. 426
Just How, A Key to the Cook Books. 330
Kings of Israel, The First Three. 470
Kleine, Arcana Cœlestia, Die. 377
Life and Letters of Frances, Baroness Bunsen. 179
Magnetism, Practical Instruction in Animal. 136
Manual of the New Church Doctrines. 468
Marriage, with Preludes on Current Events. 424
Michigan, etc., Early History of the New Church in. . . . 279
Mixed Essays, By Matthew Arnold. 331
Montanism and the Primitive Church. 328
Morley, English Men of Letters. 87
Motives of Life. By David Swing. 185
Mystery of Life. 89
Observance of the Sabbath. 527
Parousia, The, By Israel P. Warren. 281
Primitive Church, Montanism and the. 328
Reed's Sampson, Biographical Sketch of Dr. T. Worcester. . . 523
Reminiscences of the Early History of the New Church in Michigan, etc. By George Field. 279
Rites and Sacraments. The Book of. 184
Ruskin's Letters on the Lord's Prayer. 568
School Garden, The. 427
Society the Redeemed Form of Man. 39
Stories of War, Told by Soldiers. 526
Synonyms, English, Explained in Alphabetical Order. . . . 378
Three Kings of Israel, The First. 470
To-day, Religious and Theological Essays of. 277
Unitarian Affirmations. 183
Unity of God. 469
Worcester, Thomas, A Biographical Sketch of. 523

MONTHLY NOTES.

Ancient Manuscripts and a Sculptured Obelisk in Africa. . . 287
Belief, The Historic. 287
Bible, The Revision of the. 94
Bryant, William Cullen. 91
Bust of Swedenborg, Powers. 381
Catholicism in the Roman Catholic Church. 191
Children's New Church Magazine. 381, 432
Children, Teaching Doctrine to. 46
"Commercial Integrity," Joseph S. Ropes on. 576
Conference, Religious 186
Convention and Conference. 188
Cook's Monday Lectureship. 430
Correspondence, The Early Fathers on. 479
Deduction, Induction or. 142
Destitute Children, Societies for the Aid of. 432
Double Number, Our. 284
Early Fathers, The, on Correspondences. 479
Emerson's Last Estimate of Swedenborg. 572
Ethiopia? Where is. 187
Ex-Governor Seymour. 428
Good Life, Leading to. 574
Historic Relief, The. 287
Holy Supper, Preparation for the. 44
Hymn by the Father of Swedenborg 478
Ideality, Prof. Peirce on. 139
Indians, The. 576
Induction or Deduction. 142
Leading to Good Life. 574
Lectures, Mr. Reed's Sunday Evening. 429
Magazine, Children's New Church. 381, 432
Manuscript, Ancient, and a Sculptured Obelisk in Africa. . . 287
Massachusetts Association, October Meeting of. 428
Ministers' Meeting, Notes from. 573
Monday Lectureship, The. 430
Notes from Ministers' Meeting. 573
Powers' Bust of Swedenborg. 381
Precedent, A Novel. 96
Prof. Peirce on Ideality. 139
Progress, Signs of. 137
Radcliffe Church. 333
Religious Conference 186
Revision of the Bible, The. 94
Roman Catholic Church, Catholicism in the. 191
Seeming, Truth and. 190
Self-love and Proprium. 284
Seymour, Ex-Governor. 428

Signs of Progress. 137
Societies for the Aid of Destitute Children. 432
Successors, Working for Our. 384
Summer House, Swedenborg's. 336
Swedenborg, Emerson's Last Estimate of. 572
Teaching Doctrine to Children. 46
Truth and Seeming. 190
William Cullen Bryant. 91
Working for Our Successors. 384

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Wie im Vorwort des mit dem 1. Preis prämiierten Artikels von Wolfgang Theopold schon angekündigt, befaßt sich der nachfolgende, mit dem 2. Preis versehene Artikel von Günter Hoffelner, den wir leider nur auszugsweise abdrucken können, eingehend mit der sachlichen Problematik des Themas „Soll die 40-Stunden-Woche eingeführt werden".

„Es ist keine Frage, daß die Verkürzung der Arbeitszeit im Blick auf den Menschen in der Wirtschaft eine höchstnotwendige und begrüßenswerte Maßnahme ist. Darüber sind sich die Vertreter der verschiedensten Richtungen und gesellschaftlichen Gruppen wohl einig. So kommen z. B. der katholische Sozialethiker Prof. Oswald von Nell-Breuning und der bekannte Wirtschaftspublizist Dr. Herbert Groß zu dem gleichen Ergebnis: ‚Die 40-Stunden, bzw. 5-Tage-Woche wird kommen, so sicher wie der 8-Stunden-Tag gekommen ist.'

Die Kritiker der Arbeitszeitverkürzung sehen Gefahren für die Preisentwicklung nicht nur auf dem Markt in der eigenen Volkswirtschaft, sondern vor allem im Blick auf den Export — die notwendige Konkurrenzfähigkeit. Es gehört sehr viel Sachkenntnis dazu, dies im einzelnen zu prüfen. Je nach Wirtschaftszweig, Branche und sogar Betrieb wird die Sache ein anderes Gesicht haben. Als ein weiteres Gegenargument wird die unzureichende Ausrüstung unserer Volkswirtschaft mit technischen Produktionsmitteln ins Feld geführt. Gegenüber amerikanischen Verhältnissen haben wir zweifellos einen großen Nachholbedarf in dieser Hinsicht.

In derselben Richtung liegt die Meinung von Dr. Groß, es wäre auch widerspruchsvoll, die 40-Stundenwoche einzuführen, solange der Güterbedarf noch so groß ist, daß man doch länger arbeitet. Die 40-Stundenwoche wäre dann nur eine verkappte Lohnerhöhung, die in den Überstundenlöhnen zum Ausdruck käme. Hier wird auf sehr nüchterne Weise das ausgesprochen, was als Gefahr selbst in breitesten Kreisen der Arbeitnehmerschaft heute nicht mehr bestritten wird. Des weiteren wird dann gesagt, besser gefragt: Wird nicht die 40-Stundenwoche — unter all diesen Bedingungen durchgeführt —nicht noch zu stärkerer Hetze des Menschen führen? Also dieselben Bedenken, wie bei der Forderung des 8-Stundentages. Und damit kommen wir an den Punkt, der doch in allen Überlegungen immer der wesentliche bleibt. Nämlich wie sieht es heute aus mit den Anforderungen an den Menschen! Und wir reden doch seit Jahren vom Menschen als dem Mittelpunkt der Wirtschaft.

Die Anforderungen an den arbeitenden Menschen haben sich der Art nach gewandelt. Statt Muskelkraft wird heute die Nervenkraft beansprucht. Die strapazierten Nerven des Menschen aber bedürfen längerer Erholung. Von der Seite also hat schon unsere Überlegung einzusetzen. Dabei ist es wohl klar, daß die Verkürzung der Arbeitszeit keinesfalls gleichzeitig zu stärkerer Beanspruchung führen darf. Es ist auch nach

neuesten Erkenntnissen möglich, die Produktivität zu steigern und trotzdem die Nerven zu schonen. Das heißt praktisch: Rationalisierung um des Menschen willen. Wir sehen, wie eng alle wirtschaftlichen Überlegungen mit der Frage nach dem rechten Tun des Menschen zusammenhängen.

Nun ist eines der Argumente der Kritiker einer Arbeitszeitverkürzung die Feststellung, daß eine solche Forderung nur verwirklicht werden könne bei gleichzeitigem Ansteigen der Produktivität — Ergiebigkeit einer Volkswirtschaft. Dr. Groß hat in einem Artikel „Weniger arbeiten — besser leben!" diese Sicht dankenswerterweise ergänzt. Er stellt nämlich die Arbeitszeit auch als Wirkung auf die Produktivität dar. Er führt an, daß auch echte Ersparnisse oder besser Gewinne eintreten können durch die Einsparung der betrieblichen Generalunkosten am Sonnabend. Allerdings dürfe man das nicht überbewerten. Die Verkürzung der menschlichen Arbeitszeit wird eine längere Arbeitszeit der Maschinen fordern. 40-Stundenwoche für den Menschen sollte also mit der 144—168 Stundenwoche für das Kapital verbunden sein.

Das wesentliche an den weiteren Ausführungen von Dr. Groß aber ist, daß er von einem neuen ‚Verbrauchsstil' spricht, der sich entwickeln könne, und seiner Wirkung auf die Wirtschaft. Der schaffende Mensch gewinnt bei der 40-Stundenwoche zwei Wochentage, in denen der Verbraucher sich seinem ‚Hobby', oder wie man sonst diese Beschäftigungen nennen mag, widmen kann. Reisen, Wandern, schöpferische Arbeit der verschiedensten Art können die Folge sein und völlig neue Verbrauchsgewohnheiten hervorrufen, die sich wieder auf Industrie und Absatz auswirken. Vielleicht ist seine Sicht sehr optimistisch, aber man sollte sie ernst genug nehmen. Es will jedenfalls scheinen, als habe Dr. Groß recht, wenn er sagt, Freizeit schaffe mehr Arbeit. In unserer heutigen hochtechnisierten Wirtschaftsgesellschaft — und wir sind noch nicht am Endpunkt unserer Entwicklung — wird eine Gesetzmäßigkeit mehr und mehr deutlich: steigender Lohn und absinkende Arbeitszeit sind die Folge steigender wirtschaftlicher Ergiebigkeit. Was ergibt sich nun aus all dem Gesagten als Ergebnis?

Im Blick auf die geschilderten Gründe, die dafür sprechen, unter Berücksichtigung aller kritischen Einwendungen und angesichts unseres überaus großen und schwierigen Nachwuchsproblems, besonders aber der stark gewandelten Einstellung zur wirtschaftlichen Umwelt, ergibt sich der Schluß, die 40-Stundenwoche durchzuführen, wo immer es irgend möglich erscheint. Das wird stufenweise und je nach betrieblichen und örtlichen Gegebenheiten verschieden gehandhabt werden müssen. Da wo die Belegschaften sie wirklich wollen, wird sie durchführbar, möglich und erfolgreich sein. Die Verwirklichung dieser Forderung sollte Bestandteil der Tarifverträge zwischen den Sozialpartnern werden. Eine gesetzliche Verankerung der 40-Stundenwoche sollte nicht jetzt, sondern später erfolgen. Wir sollten uns von dem Beispiel einiger sozialistischer Länder warnen lassen. Gesetzgeberische Maßnahmen gerade auf dem wirtschafts- und sozialpolitischen Gebiet sollten nicht über Gebühr strapaziert werden." *Günter Hoffelner*